

we have no right to involve the Body in our private responsibilities?

And another matter. There is nothing which other things being the same adds so much to the power of the Ministry in its true idea as

#### PERMANENCY IN PLACE.

Every year he remains at his post is an added capital of influence to a Clergyman. Every Bishop sees it, has experience of it, and estimates, and cannot help it the value of a Clergyman by this measure.

It is pitiful to see the way in which some men waste themselves and fritter away their usefulness by restlessness and change, and the eagerness for a new parish. Since the examples are so many and so sad it is a wonder they are repeated so often.

And after a ministerial life of this restlessness and change, a man finds himself left out of the movement, as it were, and writes lugubrious articles to the Church Press about the eagerness of Parishes for young men and the sad condition of things that a man of sixty gets no more calls; that 'boys' are preferred to men of experience. It is not at all true.

He has had too much experience, that is the trouble. His experience is of the kind parishes instinctively decline. A man at his age even a man younger, ought not to need 'calls' or want 'calls.' Long since he should have made his place and settled his work, and be surrounded by a people devoted and faithful, with no desire or dream of change.

What would be the estimate of a lawyer or physician who after twenty-five or thirty years of service was still hunting for some place, perhaps at the outer side of the continent, in which to begin the practice of his profession?

There needs to be some plain talk on this subject, for there has been a great deal of weak and sentimental nonsense spoken and written.

One man complains that we are having Societies for the Increase of the Ministry when we have hundreds of Clergy unemployed. I do not hesitate to say that if Clergy are unemployed, except for the cause of physical disability or by their own choice, they are so because it is of no use employing them. They are not fit to be employed. They are our mistakes, a puzzle and a heart break to all concerned, the bewilderment of Bishops and the confusion of parishes. Many of them are good men, sincere men, even devoted men, but whose career is a long line of failure, and who stand ready, after years of such experience, to make a newer and more striking failure to-morrow, if only they get a chance!

These good men are the stumbling blocks in the path of unsophisticated Bishops, and the terror of Bishops who have acquired experience.

And the sinfulness of it all is that the cause of their failure is so visible to every one, and is, sometimes, so small a matter that it might be easily mended and yet the man concerned alone does not see it or will not remedy it.

For it is not always, though it is very often, from inherent weakness of character, and unfitness for his calling that a Clergyman's record becomes one of failure. It is occasionally from obstinate persistence in some slovenly or ungracious manner, from neglect of ordinary social amenities. Even from some stumbling trick of reading, or some mumbling manner of preaching, or some uncouthness in his administrations. It is a pitiful pity to see a man's whole usefulness destroyed by some trick out of which his mother ought to have chastised him or his first school teacher persuaded him with a switch forty years ago!

I am not speaking this way, brethren from any special feeling or experience. We have had in Mississippi, a Clergy rather remarkable for the reverse of all I have been saying. We have, I am glad to think, and thankful to feel, for our numbers, Clergymen who would honor any Diocese in the Church.

And we want it so. The Bishop surely wants

it so. He would be happy if all the clergy were learned, able, zealous, faithful and acceptable beyond what he could pretend to be. A golden clergy are the glory of the Episcopate.

And I want, and the Diocese wants men stalwart, steadfast and able—men who can 'stand by' and will 'stand by,' as some have done, and become 'part' and 'great part' of what we trust to do and suffer in this Diocese.

I am very stupid and very slow in learning things, as all my friends have known all along, and I only of late have discovered.

But among the gains of the seven years is this wisdom, that I will try to discourage adventurers, wanderers, experimenters, gentlemen who want to 'see how they like the South,' or 'how the climate agrees with them,' or 'think they ought to have a change.'

I am clear it is better our Parishes and Missions should remain vacant even for a considerable time than that they should be open to the experimental girations of gentlemen who are here to-day and in the hills of Colorado next week, and the plains of New Mexico a month after trying 'how they like it,' everywhere, and never finding their ideal Parish and happy Ecclesiastical hunting ground this side the Day of Judgment!—*The Church News, Miss.*

#### CONFIRMATION.

Among the alterations and additions in the Book of Common Prayer finally adopted by the late General Convention, of the P. E. Church in the U.S., is a rubric in the Confirmation Office: "The Minister shall not omit earnestly to move the persons confirmed to come, without delay, to the Lord's Supper." It is a strange contradiction to the Confirmation vow when the confirmed are not glad to come to the Heavenly feast, and a stranger when their guide to the rite makes no special exhortation to bring them to the Sacrament. The difference between the person only confirmed and one admitted to the Holy Communion, is the difference between a vow paid and a vow violated. "When thou vowest a vow unto God, defer not to pay it; for He hath no pleasure in fools; pay that which thou hast." The place which this Church has given to the Holy Communion in all her standards is sadly ignored when the line vanishes between the confirmed person and the communicant.

The spirit of the rubric requires what cannot be too impressively urged, due instruction of the confirmants in the doctrine and practice of the Holy Communion. Dean Burgon in his Treatise on the Pastoral Office says: "I am at a loss to understand how any can slacken their efforts after the day of Confirmation; and thenceforward, practically, leave the young to their own devices. Why, it is precisely then that the struggle begins! Can the enemy behold such a work as we have been describing with unconcern? Are not these young persons even *prizes*, who have now, for the second time, something to lose? No. We should redouble our efforts; and labor hard to bring our work to perfection. When Confirmation is over, the day for giving instruction concerning Holy Communion cannot come too soon; nor can a Pastor strive too earnestly to make the work of preparation for it a reality to all."—*The Church Helper.*

#### PRAYER TO GOD THE HOLY GHOST.

On my knees, before the great cloud of witnesses, I offer myself, soul and body, to Thee, Eternal Spirit of God. I adore the brightness of Thy purity; the unerring keenness of Thy justice, and the might of Thy love. Thou art the strength and the light of my soul. In Thee I live and move and am. I desire never to grieve Thee by unfaithfulness to grace; and I

pray with all my heart to be kept from the smallest sin against Thee. Make me faithful in every thought; and grant that I may always listen to Thy voice, and watch for Thy light, and follow Thy gracious inspirations. I cling to Thee, and give myself to Thee, and ask Thee by Thy compassion to watch over me in my weakness. Holding the pierced feet of Jesus, and looking at His Five Wounds, and trusting to His Precious Blood and adoring His opened Side and stricken Heart, I implore Thee, Adorable Spirit, Helper of my infirmity, so to keep me in Thy grace, that I may never sin against Thee with the sin which Thou canst not forgive. Give me grace, O Holy Ghost, Spirit of the Father and the Son, to say to Thee, always and everywhere, Speak, Lord, for Thy servant heareth.—*North East.*

#### IMPORTANCE OF POPULAR READING.

A man or woman who never reads, and is abandoned to unthinking torpor, or who allows the entire mental life to be bounded by the narrow lines of a daily recurring routine of effort for mere existence, cannot escape a condition of barrenness of mind which not only causes the delay of individual contentment and happiness, but which fails to yield to the state its justly expected return of usefulness in valuable service and wholesome political action.

Another branch of this question should not be overlooked. It is not only of great importance that our youth and our men and women should have the ability, the desire, and the opportunity to read, but the kind of books they read is no less important. Without guidance and without the invitation and encouragement to read publications which will improve as well as interest, there is danger that our people will have in their hands books whose influence and tendency are of a negative sort if not positively bad and mischievous. Like other good things, the ability and opportunity to read may be so used as to defeat their beneficent purposes.

The boy who greedily devours the vicious tales of imaginary caring and blood-curdling adventure, which in these days are far too accessible to the young, will have his brain filled with notions of life and standards of manliness which, if they do not make him a menace to peace and good order, will certainly not tend to make him a useful member of society.

The man who devotes himself to the flash literature now much too common will, instead of increasing his value as a citizen, almost surely degenerate in his ideas of public duty and grow dull in his appreciation of the obligations he owes his country.

In both these cases there will be a loss to the state. There is danger also that a positive and aggressive injury to the community will result, and such readers will certainly suffer deprivation of the happiness and contentment which are the fruits of improving study and well-regulated thought.

So, too, the young woman who seeks recreation and entertainment in reading silly and frivolous books, often of doubtful moral tendency, is herself in the way of becoming frivolous and silly, if not of weak morality. If she escapes this latter condition, she is almost certain to become utterly unfitted to bear patiently the burden of self-support or to assume the sacred duties of wife and mother.—*President Cleveland.*

What is religion? 'Not a dogma, nor an emotion, but a service,' answers Dr. Hitchcock. But it is a service which comes from the love of Christ constraining the heart. For true it is, as the author of 'Ben Hur' says, that 'the happiness of love is in action; its test is what one is willing to do for others.'